

TRANSFORMATION OF DAKWAH COMMUNICATION IN FORMING MODERATE ATTITUDES, AN ANALYSIS STUDY OF AL URWATUL WUTSQO 2 ISLAMIC BOARDING SCHOOL

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Abstract: The study aims to analyze the transformation of da'wah communication in forming moderate attitudes at the Al Urwatul Wutsqo 2 Islamic Boarding School, Wlingi, Blitar. With a qualitative approach, this study examines how da'wah messages are delivered and their influence on the moderation of santri's attitudes. Data were obtained through interviews, observations, and documentation. The results show that the use of digital media and a dialogical approach in da'wah has been effective in forming moderate, tolerant, and inclusive attitudes among santri. This transformation shows the importance of adapting da'wah communication methods in responding to the challenges of the times.

Keywords: Transformation of preaching, moderate attitude.

Abstract: Penelitian bertujuan untuk menganalisis transformasi komunikasi dakwah dalam membentuk sikap moderat di Pondok Pesantren Al Urwatul Wutsqo 2 Wlingi, Blitar. Dengan pendekatan kualitatif, penelitian ini mengkaji bagaimana pesan dakwah disampaikan dan pengaruhnya terhadap moderasi sikap santri. Data diperoleh melalui wawancara, observasi, dan dokumentasi. Hasil menunjukkan bahwa penggunaan media digital dan pendekatan dialogis dalam dakwah telah efektif dalam membentuk sikap moderat, toleran, dan inklusif di kalangan santri. Transformasi ini menunjukkan pentingnya adaptasi metode komunikasi dakwah dalam menjawab tantangan zaman.

Kata Kunci: Transformasi dakwah, sikap moderat.

INTRODUCTION

Indonesia is a fairly large country many diverse ethnicities, complemented by diversity in language, religion, culture, and social status¹. The development of technology certainly has a significant impact on society and human civilization². Social

¹ Achmad Irwan Hamzani, "Menggagas Indonesia Sebagai Negara Hukum Yang Membahagiakan Rakyatnya," *Yustisia Jurnal Hukum* 3, no. 3 (2014): 137–42.

² Taat Wulandari, *Konsep dan Praksis Pendidikan Multikultural* (UNY Press, 2020).

media is a two-way media that can be accessed in real time³. Along with that, of course, various types of information media began to emerge, and currently many people use them as a medium for absorbing information.

Platform is an online media that can be used to create and share information in the form of text, images, and videos. Social media has become a significant phenomenon in modern society, changing the way we interact, share information, and shape our worldview.⁴ Social media provides a unique and powerful means for individuals, groups and organizations to connect globally. It allows for sharing experiences and communicating quickly without geographical limitations.⁵

A growing trend and used in social media for da'wah. The term "cyber da'wah" emerged in the science of da'wah when the spread of Islam through the internet media was used. In other words, da'wah actions are carried out to represent Islam in cyberspace.⁶ At this point, da'wah must be an idea that responds to the dangers of digital dehumanization, and where the values of solidarity in carrying out daily activities as individuals and social beings have declined.

The development of technology and the use of social media can raise ethical issues and challenges. And social media can be used to convey religious values applied by religious figures and their followers⁷. Media can also be used as a means of preaching by considering its objects, including religious, social, cultural knowledge, and their organizational affiliations. However, cultural diversity makes Indonesia a multicultural country. In religious moderation, there are at least three main pillars: (1) Pillar of justice, which is illustrated as steps to place something according to its proportions. (2) The pillar of balance, which is recognized as the middle point, is an essential condition in achieving justice; and (3) The basis of the pillar of tolerance lies in

³ Quintannajmia Elvinaro dan Dede Syarif, "Generasi Milenial dan Moderasi Beragama: Promosi Moderasi Beragama oleh Peace Generation di Media Sosial," *JISPO Jurnal Ilmu Sosial Dan Ilmu Politik* 11, no. 2 (2021): 195–218.

⁴ Herna Herna dkk., "Strategi komunikasi media sosial untuk mendorong partisipasi khalayak pada situs online kitabisa. com," *Jurnal Komunikasi Pembangunan* 17, no. 2 (2019): 146–56.

⁵ Christifera Noventa, Iin Soraya, dan Arina Muntazah, "Pemanfaatan Media Sosial Instagram BuddyKu Sebagai Sarana Informasi Terkini," *Jurnal Ilmu Komunikasi Dan Media Sosial (JKOMDIS)* 3, no. 3 (2023): 626–35.

⁶ Intan Musdalifah dan Nikmah Hadiati Salisah, "Cyberdakwah: Tiktok Sebagai Media Baru," *KOMUNIDA: Media Komunikasi dan Dakwah* 12, no. 2 (2022): 176–95.

⁷ Hamzani, "Menggagas Indonesia Sebagai Negara Hukum Yang Membahagiakan Rakyatnya."

behavior that takes into account the limits of good and bad values. In a context like this, tolerance becomes an indicator of a moderate attitude.⁸

Religious moderation can improve personal, family, and community relationships,⁹. The moderate approach to religion is considered a balanced attitude in implementing Islamic values. In the context of accepting diversity in Indonesia, religious moderation is considered a moderate attitude.¹⁰ In instilling the principles of harmony and tolerance, this perspective is chosen with a cultural approach, society can understand that da'wah is the responsibility of Muslims, it must be applied to the culture of society. Or in other words, da'wah sees the culture of society which is a place to actualize da'wah, which is carried out in accordance with religious principles. And must also consider the needs of the community that is the object of da'wah. As a result, the values taught will be in line with the fulfillment of the needs of society.¹¹

According to Fuadi da'wah can be directed to increase the attitude of religious moderation in response to this problem. The doctrine of Islam as a universal religion is the basis of religious moderation (rahmatan lil alamin). Wasathiyyah is a term used in Islam to describe a moderate attitude. Yusuf Al-Qarawi coined this term to describe a balanced way to apply the values of Islamic teachings in terms of worship and muamalah. A moderate attitude at least has the values of honesty, openness, compassion, and flexibility.

Research on the transformation of preaching and moderate attitudes already exists, from several studies, for example by Abdul Halim who discussed the preaching of Nahdlatul Ulama and Muhammadiyah, and Malia Fransisca discusses moderate attitudes among Muslims, researchers here discuss the transformation of preaching communication in forming its detrimental attitudes because Da'wah is an effort to promote moderation in religion through da'wah activities. and the Al Urwatul Wutsqo

⁸ Hamzani, "Menggagas Indonesia Sebagai Negara Hukum Yang Membahagiakan Rakyatnya."

⁹ Agus Akhmadi, "Moderasi beragama dalam keragaman Indonesia," *Inovasi-Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

¹⁰ Busyro Busyro, Aditiya Hari Ananda, dan Tarihoran Sanur Adlan, "Moderasi Islam (Wasathiyyah) di Tengah Pluralisme Agama Indonesia," *Jurnal Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan* 3, no. 1 (2019): 1–12.

¹¹ Agus Akhmadi, "Moderasi beragama dalam keragaman Indonesia," *Inovasi-Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

2 Wlingi Blitar Islamic Boarding School, located in Sumberagung Village, Gandusari District, Blitar Regency. The leaders are KH. Muhammad Faruq Yunaedy, S.Th.I as the caretaker of the Islamic boarding school, and H. Muhamad Yatim as the owner of the foundation.

Based on observations made by researchers in forming moderate attitudes by means of *dawa* or routine religious studies with existing materials such as Tafsir amaly and other books. and Islamic boarding schools can be effective places in forming moderate attitudes, supporting harmony between religious communities, and educating the younger generation to become tolerant and just individuals. Therefore, The researcher's observations saw the implementation of the Transformation of Islamic Preaching Communication in Forming a Moderate Attitude Analytical study of Al Urwatul Wutsqo 2 Islamic Boarding School, Wlingi, Blitar.

METHOD

This research is a field research with a qualitative approach. Qualitative research is a research that aims to dig up information based on facts that occur in the field, either from the opinions of informants or observed behavior¹². So what is meant by qualitative research is a scientific method that investigates a phenomenon and the results obtained are descriptive data, either written or oral, from the object of observation¹³. This study uses a qualitative descriptive design framework to describe and analyze the main characteristics of the research subjects. The research focuses on Transformation of Islamic Preaching Communication in Forming a Moderate Attitude (Analytical Study of Al Urwatul Wutsqo 2 Islamic Boarding School, Wlingi, Blitar). Data collection technique At this stage the researcher collects data from the results of interviews, observations and documentation that have been carried out, it seems that certain patterns are starting to emerge in accordance with the research problem, then the data is sharpened again through searching for data in the field again, and so on, until the data is complete. And at the data analysis stage, it is used for search

¹² Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 2012).

¹³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2017).

for meaning based on data about planning that can form a moderate attitude. The design of this study is qualitative, for that purpose data analysis of the responsive model of Miles, Hubberman, and Saldana was carried out.¹⁴ To analyze data, certain techniques are required to process the data so that conclusions can be drawn. As a data analysis technique in research using Miles and Huberman model. The technique uses four important stages of data processing as in Sugiyono, namely data collection, data Data condensation, display data and verification.

DISCUSSION

A. Transformation of Islamic Communication

1. Understanding transformation and preaching

Transformation is the process by which people and/or groups undergo a transition from one form to another. Usually, a necessity that necessitates the transformation is what initiates it. One of the most significant in the development of the modern world is da'wah¹⁵. The term "da'wah" in Arabic refers to a series of efforts to convey religious messages with the aim of introducing, explaining and inviting them to embrace Islam. Da'wah activities can be carried out in ways such as lectures, discussions, religious literature, mass media, and social interaction. Apart from conveying information about Islam, da'wah also involves efforts to make people understand Islamic teachings in a good and positive way. The main aim of da'wah is to invite people to know and convey Islamic teachings in their daily lives¹⁶

In general linguistic perspective, da'wah still has a general meaning, because the term includes an invitation, call, or appeal that can be related to both good and bad. In fact, in the Qur'an, the concept of da'wah is expressed in the form of verbs and nouns (fi'il and masdar) more than 100 times. The

¹⁴ and Johnny Saldana Matthew B Miles, A Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook* (New York: Thousand Oaks, CA: Sage, 2014).

¹⁵ Samsul Arifin dan Akhmad Zaini, "Transformative da'wah through counseling for the career development of coffee farmer groups in the tourism village Banyuwangi," *Jurnal Konseling Religi* 10, no. 2 (2019): 215–31.

¹⁶ Risca Amelia Oktamelani, "Manajemen Dakwah Persatuan Remaja Islam Masjid Wali Al-Ma'mur Dalam Meningkatkan Pemahaman Keagamaan Remaja Desa Jepang Kecamatan Mejobo Kabupaten Kudus" (IAIN KUDUS, 2022).

Qur'an uses the word da'wah to invite towards goodness by realizing the risks associated with each choice. In the context of the Qur'an, da'wah, which means inviting, is found 46 times, of which 39 times refers to the invitation towards Islam and goodness, while 7 times refers to the invitation to evil. In fact, some words in the Qur'an that are related to da'wah have the meaning of prayer.¹⁷

Below, the author will provide several definitions of the term da'wah:

- a. According to Sheikh Ali Mahfudz, da'wah is inviting people to behave well and follow the guidelines, and asking them to do good and preventing them from bad deeds (munkar) in order to ensure their happiness in the world and the hereafter. This opinion is in line with the view of Imam Al-Ghazali who stated that amar ma'ruf nahi mungkar is the basis of da'wah efforts and spurs the dynamics of Islamic society.
- b. Quraish Shihab defines da'wah as a call or invitation to awareness, or an effort to improve a less than ideal situation into a better one. better and more perfect, both for individuals and society.
- c. Ahmad Ghalwasy, in his work "al-Dakwah al-Islamiah", defines da'wah as conveying the message of Islam to humans in various situations and conditions, adjusted to the context and circumstances of the da'wah audience, whenever and wherever it occurs.¹⁸

Overall, these three figures have consistent views in interpreting da'wah as a form of invitation or calling to behave well, follow Islamic guidelines, and improve unfavorable conditions. They agree that da'wah is not only about conveying the message of Islam, but also involves concrete efforts to encourage individuals and society towards goodness. In addition, their views emphasize the importance of amar ma'ruf nahi mungkar as the basis of da'wah, which can spur positive dynamics in Islamic society.¹⁹

¹⁷ Muhammad Munir, *Manajemen dakwah* (Prenada Media, 2021).

¹⁸ Tomi Hendra, "Profesionalisme Dakwah Dalam Pemberdayaan Masyarakat," *Jurnal At-Taghyir: Jurnal Dakwah Dan Pengembangan Masyarakat Desa* 1, no. 1 (2018): 1–10.

¹⁹ Zakiah Tahumil, "Strategi Dakwah Wahdah Islamiyah dalam Menyebarkan Ajaran Islam di Lolak Sulawesi Utara" (IAIN MANADO, 2022).

2. Preaching Strategy

In their book entitled "Dakwah Strategy", Harjani Hefni and friends explain that da'wah strategy has three scopes, namely:

- a. Preaching with wisdom. The word "hikmah" is mentioned twenty times in the Qur'an in the form of nakirah and ma'rifah. The word "hukman" comes from its masdar form which means the act of preventing. When applied in the context of punishment, it indicates an effort to prevent evil deeds. When associated with da'wah, "hikmah" means avoiding unimportant things when carrying out da'wah duties. In the practice of da'wah, "hikmah" must have a clean soul to attract people's attention to religion or God.²⁰
- b. The preaching of good deeds. As mentioned in Arabic, the words "mau'izhah" and "hasanah" have specific meanings. "Mau'izhah" comes from the word "wa'adza-ya'idzu-wa'dzan," which means advice, guidance, education, and warning; while "hasanah" is the opposite of "sayyi'ah," which means goodness is comparable to evil. Therefore, through the conclusion of the concept of "mau'idzatul hasanah," we can gently understand the meaning of words that penetrate the heart and feelings without hurting others. The subtlety in giving advice often has the power to soften a hard heart and calm the anger of a wild soul. In addition, creating goodness is easier to do than forbidding and threatening.²¹
- c. Da'wah for Mujadalah. Da'wah through discussion. Those who preach with mujahida must not see other people as interlocutors, but instead, they must be considered as good friends who help them find the truth. It will benefit, a) Showing the truth about what it brings to other people, so that they also confirm it, b) Showing awareness to its opponents, and c) Showing the mission of Islamic da'wah to them.²²

²⁰ Vanni Heradikah, "Metode Dakwah KHR. Ach. Azaim Ibrahimy Dalam Meningkatkan Keterampilan Bertutur Santri Di Pondok Pesantren Salafiyah Syafi'iyah Situbondo" (Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2020).

²¹ Hendra, "Profesionalisme Dakwah Dalam Pemberdayaan Masyarakat."

²² Ahidul Asror, *Paradigma dakwah konsepsi dan dasar pengembangan ilmu* (LKiS Yogyakarta, 2018).

3. The Purpose of Da'wah

The purpose of da'wah is to spread Islamic law evenly, improve bad attitudes and behavior, or improve a person's Islamic faith independently and without pressure from other parties. One of the main responsibilities of the Prophet Muhammad is to improve noble morals for humanity. and every Muslim will depend on the Qur'an. The overall purpose of da'wah is to call the teachings of Islam to all people, both in groups and individuals.²³ As the Quran states, the general objectives of preaching are:

a. Awaken enthusiasm in the heart.

As the word of God (QS. al Anfal: 24)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ
الْمَرْءِ وَقَلْبِهِ ۚ وَأَنَّهُ ۖ إِلَيْهِ تُحْشَرُونَ ٢٤

b. Getting Forgiveness:

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا وُجُوهَهُمْ لَافِتًا وَاسْتَكْبَرُوا
اسْتِكْبَارًا ۖ

Meaning: And indeed every time I call them (to faith) that You forgive them... (QS Nuh: 7)

1) Belief in Allah.

One of the main principles taught in Islam is the concept of monotheism, monotheism emphasizes that the only thing worthy of worship is Allah. There are several important principles and actions necessary to worship Allah without associating partners with Him.

a) Tauhid Rububiyah (Unity of Ownership)

²³ Marliza Oktapiani, "Tingkat Kecerdasan Spiritual Dan Kemampuan Menghafal Al-Qur'an," *Tahdzib Al-Akblaq: Jurnal Pendidikan Islam* 3, no. 1 (2020): 95–108.

Acknowledging that Allah is the creator of the universe, the provider of sustenance, and its organizer. He has absolute power, and all events in this world are arranged and controlled by Him.

b) Tauhid Uluhiyyah (Unity of Worship)

Tauhid Uluhiyyah, or Unity of Worship, refers to the concept of oneness in matters of worship or worship of Allah. This emphasizes worship only to Allah and whatever is worshiped, devotion must only be directed to Him. Tauhid Uluhiyyah implies that all acts of worship, prayer, trust, and other forms of worship must only be directed towards Allah alone, without handing over anything from this aspect to other than Him. This concept is an important part of the main teachings in Islam which emphasizes the oneness and absoluteness of Allah in the nature of worship.

c) 'Tauhid Asma' wa Properti (Oneness of Name and Attribute):

Acknowledging the attributes of Allah, mentioned in the Qur'an and hadith, which show His perfection. These qualities include Rahman (All-Compassionate), Rahim (All-Compassionate), and Al-'Alim (All-Knowing). The oneness of Allah is in line with our understanding of His attributes²⁴

d) Avoiding Shirk (associating partners with Allah):

Islam emphasizes that any form of associating partners with Allah is prohibited in worship. Associating partners with Allah with objects, creatures, or false gods is one example of shirk.

e) Worship Sincerely and Sincerely:

All acts of worship must be carried out in the name of Allah without the intention of gaining benefit or praise from others. To worship Allah properly, you must be sincere in your worship. as stated in the (QS. Ar-ra'd: 36)

A Muslim who can understand and apply the concept of monotheism is expected to maintain the oneness of Allah in worship

²⁴ Muhammad Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Katsir Jilid 1*, vol. 1 (Gema Insani, 1999).

and avoid associating partners. Awareness of monotheism is the basis for carrying out daily life by understanding Islam.

4. Upholding Religion.

Upholding religion means living the teachings of Islam in everyday life and trying to build a society governed by religious values, such as fulfilling the obligations of worship, preaching, implementing sharia, maintaining murals, and actively participating in society. as Allah SWT said: Meaning: He (Allah) has prescribed for you the religion that He bequeathed (also) to Noah, which We have revealed to you (Prophet Muhammad), and which We have entrusted to Abraham, Moses and Jesus, namely: uphold the religion (faith and piety) and do not be divided in it. It is very difficult for polytheists (to follow) the religion you call to them. Allah chooses whom He wills in His (religion) and guides in His (religion) those who return (to Him). (QS Ash Shura: 13)

The verse states that the greatest gift that Allah has given to His servants is to provide guidance to the best and highest religion, namely Islam. Allah has made this religion obligatory for His chosen servants, especially for the apostles of ulul âazmi mentioned in the verse. Without Islam, no creature can achieve a high level of excellence. Therefore, Islam is considered a source of happiness, a center of perfection, and these values are documented in this noble book, with a focus on monotheism, charity, morals, and manners.

5. Inviting To The Right Path.

The effort to guide others towards behavior and principles that are in accordance with positive values, ethics, and religious teachings is known as directing to the straight path. As in the word of Allah SWT. Meaning: Indeed, you really call them to the straight path.(QS. al-Mukminun: 73) . This verse is a call to invite individuals towards the truth and the path that is in line with religious teachings. The phrase "straight path" generally refers to the path that has been set by God or the principles of true religion, guiding humans towards goodness, justice, and obedience to God.

B. Form of Moderate Attitude

Moderation encompasses a range of behaviors and attitudes that demonstrate balance, tolerance, and a deep understanding of the diversity and complexity of life. The ability to accept multiple perspectives, respect differences, and build a harmonious society²⁵. According to this perspective, it is important to maintain personal principles while respecting the opinions of others. The three main components of religious moderation are conceptual research, empirical experience, and a plan to strengthen and implement religious moderation. They form a broad approach to understanding, observing, and encouraging balanced and moderate attitudes in religious practice.²⁶

1. Conceptual Religious Moderation.

The conceptual study of religious moderation is a field that encompasses various disciplines, including religion, philosophy, sociology, and other social sciences. The hope of this research is to be able to better understand the principles that can encourage someone towards moderate and respectful religious practices.²⁷

2. Empirical Religious Moderation

Indonesia is a multicultural, diverse, and plural country. To create balance in religious life, religious moderation emerged. Understanding religion correctly will show how important tolerance is in religious communities.²⁸ Indonesia has adopted at least three basic state principles that support the moderate character of its nation, state and religion, namely:

- a. Indonesia is a religious and godly nation state, not a theocratic state. If a country implements religion as a national law, then the country is called a religious state. Therefore, the coolness of Indonesian people has the freedom to embrace their respective religions.

²⁵ Ahmad Izza Muttaqin, "Moderasi Beragama Dalam Meningkatkan Sikap Moderat Di Kalangan Generasi Muda," *ABDI KAMI: Jurnal Pengabdian Kepada Masyarakat* 6, no. 1 (2023): 083–091.

²⁶ Akhmadi, "Moderasi beragama dalam keragaman Indonesia."

²⁷ Moh Soehadha, "Menuju Sosiologi Beragama: Paradigma Keilmuan dan Tantangan Kontemporer Kajian Sosiologi Agama di Indonesia," *Jurnal Sosiologi Agama* 15, no. 1 (2021): 1–20.

²⁸ Babun Suharto, *Moderasi Beragama; Dari Indonesia Untuk Dunia* (Lkis Pelangi Aksara, 2021).

- b. The state is responsible for guaranteeing and protecting free and responsive religious freedom. Being religious means using religious teachings as a way of life, and a person's religiosity is most decisive because it comes from self-belief.²⁹
- c. The state maintains freedom and diversity in terms of religion, culture, and race. This section describes the real experience in implementing religious moderation in Indonesia, which has a diverse and multicultural society, and the basic principles of the state and the state's legal protection of diversity in society create a strong foundation for the growth of religious moderation.³⁰

Indonesia is the country with the highest level of diversity in the world. High diversity maintains high potential for decay as well. If maintained and managed well, plurality has profitable potential. On the other hand, a strong cultural understanding and commitment to maintaining diversity can trigger conflict. Indonesia has demonstrated its local wisdom in maintaining unity and oneness for years. Local wisdom is the main view in forming, character, and moderate behavior.³¹

3. Plans to Increase Religious Moderation

Planning for strengthening and implementing religious moderation can involve various methods to promote balanced and tolerant attitudes in religious practice. In order to raise awareness among Indonesian society about the urgency of adopting moderate religious perspectives, attitudes, and behaviors, an outreach campaign on the idea and narrative of religious moderation is carried out aimed at as many people as possible. This type of socialization aims to explain the concept of religious moderation, why it is

²⁹ Muhammad Nizar Kherid dan Fifiana Wisnaeni, "Pluralism Justice System Dalam Penyelesaian Masalah Kebebasan Beragama," *Masalah-Masalah Hukum* 48, no. 4 (2019): 385–92.

³⁰ Kardi Leo dkk., "Pendidikan Multikultural Berdasarkan Perspektif Teologi Islam," *Jurnal Pendidikan dan Konseling (JPDK)* 4, no. 2 (2022): 460–69.

³¹ Melisa Prawitasari dkk., "Analisis Perilaku Belajar Peserta Didik Pada Pembelajaran Sejarah Masa Pandemi Covid-19," *Jurnal Educhild: Pendidikan Dan Sosial* 11, no. 1 (2022): 27–31.

important, and how to apply it in personal, social, and real life, on a national scale, and also at the state level.³²

Making religious moderation an integrated part of an institution, institution, structure, or unit means changing the concept of religious moderation into an organizational form that is specifically responsible for designing how to implement this idea. This aims to ensure that religious moderation can be realized through programs and activities that can be measured and continued sustainably³³. The realization of religious moderation can be achieved in various ways, such as internalizing the main principles of religious teachings, increasing state commitment, increasing tolerance, and rejecting violence in the name of religion. All of these methods are discussed in the section on indicators of religious moderation.

C. Religious Moderation Indicator

The indicator of religious moderation is a form of knowing its success, as stated in the 4 points conveyed by the Indonesian Ministry of Religion and the Islamic Community Guidance drafting team.

1. National commitment

Referring to the national commitment that prioritizes loyalty and responsibility to the nation and state in implementing religious teachings. And the national commitment is a benchmark for the high and low levels of religious people towards the 4 (four) pillars of the nation, namely, Pancasila, the 1945 Constitution, NKRI (Unitary State of the Republic of Indonesia), and Bhinneka Tunggal Ika. Love for the homeland (hubbul wathan) obeying ulil amri (leaders), the Law. The implication of the national commitment to religious moderation is practicing religious teachings which is proven by carrying out obligations as citizens and that is a form of practicing religious teachings. The sentence above can be understood that diversity will be realized if it is able to imply the 4 pillars in religious and national life.

³² Aulia Rahmawati dkk., "Peran Media Sosial Dalam Penguatan Moderasi Beragama Di Kalangan Gen-Z," *J-ABDI: Jurnal Pengabdian kepada Masyarakat* 3, no. 5 (2023): 905–20.

³³ Muttaqin, "Moderasi Beragama Dalam Meningkatkan Sikap Moderat Di Kalangan Generasi Muda."

2. Tolerance

Tolerance is one of the indicators to measure the extent to which religious people appreciate and respect differences, maintain unity and oneness in religion and state. And tolerance is an attitude of appreciating and respecting the stance of others that are different or contrary to one's own stance. That, viewed from the side of its relationship, consists of tolerance within religious people and tolerance between religious people. Tolerance between religious people to maintain a harmonious, open, peaceful, and respectful life, is woven in the educational and community environment, and rather the manifestation of the attitude of the diversity of religious adherents. And related to the value of humanity or Human Rights (HAM). Tolerance must be accompanied by an attitude of providing security guarantees for people of different religions, views, and beliefs, considering that religious freedom cannot be realized without guarantees of community security and public security.

3. Anti-violence

This indicator is used to measure the extent of religious rejection of a person or group of people who commit violence, extremism, and terrorism, both physically and verbally. The name given to Islam refers to peace and safety (salam) and security (aman), which are the goals behind the establishment of various provisions in Islamic teachings.³⁴

4. Open and accepting of culture or tradition

In general, it is where people respect each other's customs and beliefs, both in terms of openness of thought, respecting differences, being able to adapt well, and respecting cultural diversity.³⁵

³⁴ "Moderasi Beragama_Prof. Dr. K. H. Khairil Anwar, M.Ag..pdf," diakses 8 Oktober 2024, http://digilib.iain-palangkaraya.ac.id/4763/1/Moderasi%20Beragama_Prof.%20Dr.%20K.%20H.%20K%20hairil%20Anwar%20C%20M.Ag..pdf.

³⁵ Yunus Yunus dan Mukoyyaroh Mukoyyaroh, "Pluralitas Dalam Menjaga Toleransi Di Tana Toraja," *DINAMIKA: Jurnal Kajian Pendidikan Dan Keislaman* 7, no. 1 (1 Juni 2022): 49–74, <https://doi.org/10.32764/dinamika.v7i1.2488>.

CONCLUSION

Da'wah is not only about conveying the message of Islam, but involves concrete efforts to encourage individuals and society towards goodness. In addition, their views emphasize the importance of amar ma'ruf nahi mungkar as the basis of da'wah, which can spur positive dynamics in Islamic society. In preaching you must have a strategy. First, da'wah bil hikmah. In the practice of da'wah, "hikmah" must have a clean soul to attract people's attention to religion or God. Two da'wah bil mau'idhotil hasanah, is da'wah with subtlety in giving advice often has the power to soften hard hearts and calm the anger of wild souls. In addition, creating goodness is easier to do than forbidding and threatening. Three Da'wah bil-Mujilah is da'wah through discussion. Those who preach with mujahida must not see other people as interlocutors, but instead, they must be considered as good friends who help them find the truth. Dakwa itself aims to call the teachings of Islam to all people, both in groups and individuals. This refers to a moderate attitude that includes behavior and attitudes that demonstrate balance, tolerance, and understanding of the diversity and complexity of life. the ability to accept various perspectives, respect differences, and build a harmonious society. According to this perspective, they form a broad approach to understanding, observing, and encouraging balanced and moderate attitudes in religious practice.

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